The Inquirer

THE UNITARIAN AND FREE CHRISTIAN WEEKLY · Founded 1842

REGISTERED AS A NEWSPAPER No. 6063 Saturday, September 20, 1958 Price 3½d.

CHICAGO—THE AFTERMATH

JOLT TO ENGLISH "SPIRITUALITY"?

THE delegates to the Chicago Conference are now returned with their descriptions, anecdotes and impressions of American life. Some of them, who were there for the first time, like one contributor in this issue, have come back in a state of "wide-eyed wonder, intellectual alarm and ecclesiastical bewilderment". The confusion arises, of course, because we and the Americans are deceived by the fact that we speak the same, or nearly the same, language. We tend to think we belong to the same civilization and have the same ideals about life.

But every now and then little things show that that is far from being the case. It may be just the appearance of younger American ministers, as "smart, exuding prosperity and confidence". But why are not our ministers as "smart and exuding prosperity"? That is but one of many fleeting impressions which go to make up the conviction that American church life is vastly different from ours. Church property is referred to as "plant", and the church as "doing business", and material success, i.e., membership and budget statistics, is the criterion by which the effectiveness of the church's witness is evaluated. "There is no obvious element of material self-sacrifice for the sake of a religious cause", says our writer. And in Heaven's name why should there be? Why is it one of the permanent assumptions of English Unitarianism that ministers should be content with the minimum stipend, on which it is surely obvious that they could never look "smart and exuding prosperity and confidence"—at least not with a family to feed and clothe as well?

Why is that when a church of ours has progressively slipped from its former pinnacle of Victorian prosperity, and only a handful of worshippers attend, we persuade ourselves to keep it open with the texts about "Where two or three are gathered together . . ." or "It's quality not quantity that counts"?

Humanism or Asceticism?

May it not be that English Unitarianism is still not sure what to make of "the good things of this world"? May it not be that it is still haunted by the Pauline antithesis between "the spiritual" and the "the carnal"? Is it that we have still not shaken off the mediaevalism of Cardinal Newman when he wrote "The Church regards this world and all that is in it as a mere shadow, as dust and ashes"? Certainly by tradition if not by instinct we cling to heating and lighting standards that our American cousins would consider mediaeval.

Maybe to us, their church's budget seems far more important to them than its burden of truth. But is truth best found under unshaded lights in uncomfortable pews in cold buildings over a hundred years old? And does not prosperity attract prosperity? Is it not expecting too much of human nature that it should behave otherwise? But how do we get out of the vicious circle? For we cannot attract unless we give some semblance of stability and prosperity, and we cannot give even the semblance of prosperity unless we have first attracted.

The Truly "Spiritual"

Perhaps our first need is a re-orientation in our feelings about the matter, and harder thinking about the ascetic ideal of life and the humanist ideal of life. Is our place among the things of this world or is it not? What do we really mean by the "things of the spirit", or by being "spiritually-minded"? Are they necessarily synonymous with shabbiness and discomfort? Is "the spiritual" something of an entirely different order from "the material"? If it is how do we comprehend it, and where does it put in its appearance except *in* this world of "the material"? The attitude of saying "No" to the good things of this life, is not the truly spiritual attitude. The truly "spiritual" is only a more highly developed level of this life in the here and now, it is the raw material of this life re-organized and raised to a higher level. Let us hope that many more of us will visit America, and come back stimulated and disconcerted by the comparison between our two forms of church life. They may even make us think more clearly about our own ideals of life, and whether they are really justifiable when we have thought them through to the bitter end.

(Contributed)

AMERICA IN RETROSPECT—POST-CONGRESS REFLECTIONS

By A. B. Downing

MEMORIES of my Transatlantic trip are so multitudinous that it is hard to know where to begin. America's combined vastness and variety is impressive. It is also confusing. I was in a constant state of wide-eyed wonder, intellectual alarm and ecclesiastical bewilderment whilst I was there. Now that I am back again it is hard to bring order into the somewhat chaotic memories I have amassed.

The Europeans visiting the Chicago Congress travelled enormous distances. Principal Kenworthy computed that he had knocked up, by bus, air and rail, at least 3,000 miles. That would be about an average estimate for most of us. 3,000 miles are an awful lot! We landed in Montreal, where we were entertained for an hour in the large Unitarian church—a place oozing a somewhat un-nonconformist magnificence. Its distinguished minister (Angus Cameron)—like most of the distinguished Transatlantic ministers—was, of course, away, though we heard plenty about him. If he was at all like his ministerial brethren, he was probably vacationing in some posh log cabin or delectable mountain hide-out owned and maintained out of their (to us) enormous salaries. From September to June, of course, they work very hard as public leaders and organizers in the religious field. There is no nonsense about not closing during the hot summer weather. In Transatlantic towns either lay preachers take over for the reduced congregations or the church is closed entirely or often enough most Protestant churches close except for one or two in which "union" (inter-denominational) services are held, so that the locality is not left unredeemably unchurched during the hot season.

It was the same at Toronto, where we were entertained for the night. The redoubtable Bill Jenkins, the minister there, was absent, but a highly competent full-time paid superintendent of the Church School and other salaried minions were in charge. Our congregation there has a new church—if that is the right word for it—which is a very ultra-modern building indeed. Bill Jenkins stirs the local intellectual waters considerably with his humanism and religious daring. He was quoted to me very proudly as saying that he doesn't care what people say about Unitarianism as long as they say something—a declared objective which apparently meets with success. Mr. Jenkins certainly sees to it that Unitarianism is regarded as something "different", and he is by no means alone in that as we were to discover later in the U.S.A. Not all of us were happy about this hot pursuit of "difference" for its own sake. But, then, it pays dividends, and we do not live there and we might change our minds if we did! Judicious and wise comment is far from easy.

★

The very long journey from Montreal, via Toronto and Detroit, to Chicago, was all done by bus. It was very tiring at times, but always interesting. There were so many exciting American things to see on the way, such as their comfortable wooden houses, "motels" (8 dollars per night for a double room, including bath, toilet and TV), and Drive-In Cinemas with their huge outdoor screens, to which the entire family can be driven at night with the children safely asleep in the back of the car, and an efficient meal-service which provides anything from chewing-gum to a T-bone steak. And if we became tired of watching from our seats in the bus, we could always listen to Dr. Nag's very fluent and liquid Indian baritone expatiating on apparently everything from Hegel to Hinduism, or ask Bruce Findlow to tell us about his work as a qualified Japanese interpreter during the war or commiserate with English ladies clutching white gloves and hats for dear life in the unlikely event of their being excluded from some posh and prosperous American congregation, or talk to the Rev. and Mrs. Chris Raible, our young and quite wonderful Cicerones.

The Unitarian Churches (at Montreal, Toronto and Detroit) we saw on our journey to Chicago were all large and prosperous. They all had premises, installations, kitchens and classrooms—what they call "church plant"—which are unbelievable on our England standards. They were equally and almost overwhelmingly hospitable to their European guests. At Toronto and Detroit we stopped for the night and were taken to private homes. Exciting indeed were the discussions next morning in the bus about where each of us had been, what rich chicken-strawberry-melon-pineapple-lettuce-tomato-grape-salads we had eaten, what luxury we had nibbled at, what generous and friendly people we had met, how prosperous the local Unitarian church was.

The more human sidelights on the Chicago Congress itself would fill a very long article. I personally shall remember the conversations I had with many of the younger American ministers—all of them smart in appearance, exuding prosperity and confidence, and coping, not with the cares of sheer religious survival, but with the very different cares of success and promotional activity. Some of them seemed to have the well-trained air of professional organizers; others were more conscious of the excitements and torments of religious faith, though astounding church statistics and increasing dollar budgets never seemed to be far from their minds. Intellectually they were very mixed, as, of course, we are, but their mental discipline in the field of religious ideas is certainly different from ours. There was no *obvious* element of material self-sacrifice for the sake of a religious cause, as is so often the case here. They seemed to be stipend-conscious but from the point of view of increasing their comfort rather than out of a need to keep the wolf from the door. Several times I heard ministers refer to some church or other which was not doing much "business". Dollar figures came to people's lips so naturally and so easily that I often felt that a church's budget was far more important to them than its burden of truth. It was all just different from what we are used to here, and that is as much as I dare say!

★

We had several services in the First Unitarian Church in Chicago, in the heart of the University area. It is a noble and massive building. I shall long remember the impressive candle-lighting service on the last evening of the Congress. I shall also remember the aesthetic shock administered to my English non-conformist system during a service impressively conducted by the Minister Emeritus, Dr. Van Ogden Vogt, who is a well-known expert and experimenter in "liturgics". He began the service with prayer, each section of which was unexpectedly followed by a sort of Gregorian chant uttered by an antiphonic acolyte in the shape of a young man in a black gown. I asked Monsieur Marchal of Paris about it afterwards and with Gallic common sense he remarked, in effect, that he couldn't care less what any minister did during his service as long as his message was liberal! And that, I suppose, is the only right and proper Unitarian comment to make. It must certainly be said that the Americans are never frightened of novelty. Many of the ministers present also commented on the wonderfully impressive effect created by Dr. Vogt when he pronounced the benediction walking down the aisle towards the church entrance.

One thing I shall remember with genuine English pride is the wonderfully calm and effective contribution made by Principal Kenworthy both in his sermon at the morning service he conducted and on a panel discussion which was televised from a radio studio. It was good indeed to hear him after the disturbing diversity of so much we had listened to. In America they used to talk about the "moving frontier" as colonization proceeded westwards. I feel that in American Unitarianism today that term is still relevant, though in an intellectual rather than a geographical sense. On the American Unitarian scene all sorts of strange ideas are marching forward—ideas as diverse in origin as the American race itself.

(To be continued)

From My Journal

By "Simplicitas"

JOHN ERNEST, our young minister from Steepholm, came in at tea-time tonight with a new book he thought I'd like to see. I saw through its dust cover to the pretext it was, and when we were through to the cake stage, I inquired lightly what was the worst of his present troubles. "The way everyone sits down under old A.", he said with angry force. "He's only one and pretty much a passenger at that, but he's always against everything that's proposed, and committees let him have his way, and only grumble out on the schoolroom steps afterwards". It is not an uncommon situation. Far too many churches I have known are under the domination of one dissentient voice. Is it some relic of Biblical injunctions, like "agree with thine adversary quickly" that makes the majority give in? It seems John saved one of his pet schemes by calling for a vote on it, which he got with no more than A dissenting. However, the old man flung out of the room muttering imprecations against young know-alls, and old B. told John, "You shouldn't have done that, Mr. E. Old A. will take his hat home, for sure". John said he bit back just in time his retort, "And a good thing if he did", but he wonders, as I do, why church committees aren't more aware of themselves as intricate instruments of the spirit. They are quick enough to have the organ repaired. Why are they so afraid to rid themselves of such as persist in causing disharmony?

★

A chance remark at Chapel committee last month led to the discovery that Y. has laboured as our secretary for close on twenty years. We all know how he dislikes public notice, so there was a spate of far-fetched suggestions of how we might celebrate the occasion. They ranged from a potato-pie supper, with a charge for admission, to a commemorative plaque over the kitchen draining board he so ingeniously contrived. At last someone suggested we might have his photograph taken and hung upon the schoolroom wall. This was the last straw. "Ten years it took me, Mr. S." he said, "to get the old worthies off this wall into the vestry cupboard. I never thought to hear it suggested I should become 'an old whiskers on the wall' myself". With that last word we broke up, but, judging by the heads that were together at the bus stop, I imagined Y. hadn't heard the last of his anniversary.

★

At tonight's committee meeting, the plan matured. I was asked to present to our good Y. a fountain-pen of famous make, in recognition of his labours over the years with nothing more than a pen of half-a-crown vintage. He was genuinely taken aback by its magnificence, as it lay in its velvet case. "See how it writes", suggested someone. He picked it up as though it might explode, and looked around. "I'm not going to write any old rubbish with it, Mr. S.", he said, as he sat with it poised for action. He was silent for a few moments and then he said, "I'll write that glory bit you told me the other night, Mr. S.". Now it was I who was momentarily at a loss until he prompted me, "You know, the Latin bit", and then I recalled translating at his request the words I now printed out upon my agenda paper. Slowly he copied them into the Minute Book in a handwriting that must have changed little since he left school at fourteen. There they were, the first words written with his new fountain-pen to mark his twenty years as secretary of Redville: "Ad majorem Dei gloriam". As he blotted them solemnly and closed the book, I took a last glance at words so eloquent of his service:

"Secretary to contact caterers at X as venue for Choir Outing, August 4."

"Secretary to arrange for replacing roof tiles over vestry."

"To the greater glory of God."

JOWETT'S SUBMISSION

By Francis Terry

IN December, 1855, the Rev. Benjamin Jowett, then aged thirty-eight, and already the leading representative of liberal religious thought in the University of Oxford, was required by the Vice-Chancellor to renew his subscription of the Thirty-Nine Articles of the Church of England. Refusal would have destroyed his position in the university. He signed the form, and wrote to his friend, Arthur Stanley: "You will have seen in the newspapers that I have taken the meaner part. It seemed to me that I could not do otherwise without giving up my position as a clergyman. It grieves me to have been put to this sort of schoolboy degradation, and also to think that such things are possible nowadays". He added that he intended to print an enlarged version of the essay which had provoked the Vice-Chancellor to this action.

Was Jowett justified in his compliance? The question is partly one of general principle; but, in the first place, it is necessary to do justice to the outlook and personality of the actual man. New material for this is provided by Geoffrey Faber's recent biography, especially in the light which it throws on Jowett's family circumstances.

Jowett's father was a talented and pious but unpractical man, more interested in writing sociological pamphlets and religious verse than in maintaining his wife and children, who, consequently, became dependent on her relations. Benjamin, at the age of eleven, was put in lonely lodgings near the school where a free place had been obtained for him. He felt this deeply. Shame and resentment made him, as a grown man, try to conceal all connection with his family. But he did not renounce his responsibilities; he secretly paid as much as half his income to support his parents, and arranged their affairs.

This affected his general outlook. He insisted on practical results, and distrusted virtues, such as disinterested intellectual curiosity which lacked obvious usefulness: legend depicts him looking at a painting of the Quest of the Holy Grail, and asking, "But Mr. Rossetti, what were they going to *do* with it when they found it?" His loyalty took the form of enduring bad treatment, and holding on, so as ultimately to save people from their own folly. And he learnt how to keep his feelings to himself.

★

Jowett, who never married, transferred much of his affection to Balliol College; and here, too, in 1855, his position was unhappy. He had recently been passed over in an election for the Mastership, through opposition to his reforming policy on the part of men he had thought his friends. He shrank under the blow, but kept his position, waiting for time to bring him control of the College.

It was natural that he should behave similarly towards the Church.

Back in 1846 he had written to Stanley: "Considering how little sympathy I have with the clergy, for I never hear a sermon scarcely which does not seem equally divided between truth and falsehood, it seems like a kind of treachery to be one of them: but I really believe that treachery to the clergy is loyalty to the Church, and that if religion is to be saved at all it must be through the laity and statesmen, etc., not through the Church". This very individual brand of churchmanship rests on the notion, then common to all members of the Church of England, that their church was not a sect but the nation itself in its spiritual aspect, expressing the religious assumptions on which the secular activities of all ranks of the population were based. But Jowett applied this notion in a way which most churchmen would consider worldly. His loyalty was given to the only sort of religion which he could recognize as real—that which had an actual effect for good in men's lives. Admittedly, Englishmen owed much to the Christian tradition, and still depended on it to provide a generally acceptable mode of expressing their common ideals. But, in modern England, the faith which actually sustained men's practical goodness was manifestly not identical with the beliefs which ecclesiastics declared to be the essentials of Christianity. This discrepancy must be removed "if re-

ligion is to be saved", in order that the Church might once again have a faith that men actually believed.

This was why Jowett regarded theology as a useful and not an idle study. He planned with Stanley a series of modern New Testament commentaries. In the first set of volumes (June, 1855) he annotated the Epistle to the Romans from the point of view not only of scholarship but of interpretation. In an appended "Essay on Atonement and Satisfaction" he vigorously attacked the common versions of these doctrines as a misinterpretation of Scripture and an outrage on religious feeling. The false teaching had gone so far that "one cannot but fear whether it be still possible so to teach Christ as not to cast a shadow on the holiness and truth of God". He maintained that, on the contrary, "the only sacrifice, atonement, or satisfaction with which the Christian has to do, is a moral and spiritual one, not the pouring out of blood upon the earth, but the living sacrifice 'to do thy will, O God', in which the believer has part as well as his Lord".

This was the Essay which provoked the demand to resubscribe the Articles, the second of which contains the words: "Christ . . . was crucified . . . to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men".

Jowett had long previously studied the Articles in connection with disputes in which he was not personally concerned, and concluded that they contained self-contradictions which rendered it impossible for any man to accept them in simple sincerity: the real scandal was that the Church imposed such a document. When signing them at his ordination, he had said that his assent was only a general declaration of attachment to the Church of England; and the officiating bishop had not objected. Perhaps he mentally resubscribed in the same sense. But the Articles do make it manifest that the Church stands corporately for positions very different from Jowett's own; and assent must at least imply acceptance of that situation and an obligation not to quarrel with it.

★

In fact, Jowett behaved very much like a Member of Parliament who has been challenged to re-affirm his acceptance of his party's official programme. In spite of his words to Stanley, he did not enlarge his Essay, but dropped the whole project and wrote no more theology for five years. Then, in 1860, he published an essay, "On the Interpretation of Scripture", strongly liberal within its limits, but cautiously worded and avoiding specific doctrinal issues—and, when this, too, caused trouble in the University, he desisted entirely from public theological discussion. He became an eminent and influential Head of a College, who expressed unorthodox views in private conversation, and whose retention of Anglican orders was mildly anomalous.

What else could he have done? He must have realized that the practical morality of ordinary men would not stomach the cynicism of accepting a thing one day and publicly opposing it the next. If he was to put religion first, he would have had to follow Francis W. Newman and H. H. Clough in abandoning his Oxford position. He might have been great in the Kingdom of Heaven: but there is no reason to think he would have been any more successful or influential in the world than they were. He preferred his secular opportunities and responsibilities. For he was not the sort of man who starts off in quest of a Holy Grail or goes out, like Abraham, not knowing where. Perhaps that was not his vocation. He was certainly a severe searcher of his own conscience. As he wrote during a difference with Stanley: "You and I and all men must take our own line and act according to our own character, with many errors and imperfections and half-views, yet upon the whole, we trust, for good".

Corrections

"Pythagoras a Monotheist".—(Letter of September 13.) For "200 B.C." read "200 A.D."

Change of Address.—The Rev. S. D. Foote, 4 Ireland Street, Carnoustie, Scotland. Telephone 2311.

A LAYMAN'S NOTES

By A Lay Contributor

ONCE a week the B.B.C. goes to the trouble of assembling in a studio five eminent critics of literature, drama and the arts; for three-quarters of an hour they converse among themselves about a book they have read during the week, a film and a play they have seen, an exhibition they have visited, a broadcast they have heard (or viewed); and their conversation is recorded. On the following Sunday this recorded conversation goes out over the air . . . (and this is the point) at a time of day when half the church-going population cannot possibly hear it.

The Critics is one of the most pleasant and stimulating programmes that the B.B.C. has ever devised. Of the items discussed, only a few fortunate Londoners may visit the exhibition, or go to the play; others up and down the country will eventually read the book, or see the film (even though all too often the film seems to founder on the hazardous voyage to one's own Odeon or Essoldo); many will probably see or hear the broadcast. But that doesn't really matter: to enjoy *The Critics* you need never read, see, or hear the items which are talked about. The programme is, above all, a fascinating exercise in a declining art, the art of conversation: that art which we assure ourselves we could all practise still, if only we had the time—or the energy—or the inclination. As we listen, we say complacently to ourselves, "But that's nothing new, that's what I've always said" (about Cary Grant, or Henry Moore, or Ron and Eth); and as we listen, we nod approvingly, or shake our heads dubiously, or sit and think, or just sit.

"*As* we listen", did I say? *If* we listen, rather. If we *can* listen. Because a great many of us will be in church when the broadcast starts at 12.10, and will probably only arrive home in time to hear a few sentences, and then, most tantalizing of all: "Next week, at the same time, 'The Critics' will probably discuss. . . ."

It is right, of course, that on Sunday mornings, when so many people are at home, the B.B.C. should give us, not only church services, but secular broadcasts of high quality; and so it does. But could we not have a repeat broadcast, on a weekday evening, of such good programmes as *The Critics* and *Music Magazine*, which at present seem to be reserved as a kind of prize for not going to church?

★

Yes, I know, I should write and ask them. Well, as a matter of fact I did, once, and I got a most courteous letter back (as one always does from the B.B.C.). But the letter completely missed the point. The implication (charmingly put, of course) was that if I chose to occupy my time at church when I could stay away and hear *The Critics*, that was my lookout.

I couldn't help wondering whether I would have received quite the same kind of reply in the days when Mr. J. C. W. Reith was in charge. Probably not.

★

However, the B.B.C. does respond to minority opinion at times. Last year, you will remember, there was a grand reshuffle of programmes, designed to Homify the Third, Lightify the Home and (though I shouldn't say it) stultify the Light. When the details were revealed, devotees of *Sunday Half Hour* (the community hymn-singing programme which from time immemorial had gone out at 8.30 p.m. in the Light Programme) were shocked to find it tucked away somewhere in the late evening. There was evidently quite an outcry, and it was not long before the programme was back at the old time.

If you listen regularly to *Sunday Half Hour*, you get a vivid picture of the different styles and emphases of congregational singing which characterize the country's various regions and denominations. (You also hear a good many

Unitarian hymns—rarely announced as such: their spirit seems peculiarly appropriate on interdenominational occasions).

The other Sunday, for example, we had the United Choirs of the County of Moray, singing in Elgin Parish Church (Church of Scotland). The list of hymns in the *Radio Times* (including "O Worship the King", "By cool Siloam's shady rill", and "Ye gates, lift up your heads") promised a melodious and very Scots-Presbyterian thirty minutes; and so it turned out. But one "first line" in the list was unfamiliar and rather perplexing: it was, "What though no flowers the fig-tree clothe" (Tune, *Bishopthorpe*). None of our family hymn-books seemed to contain it. What could it be?

Of course we should have guessed. It was a Paraphrase. "Now we will sing the Thirrty-Second Parraphrrase, based upon Habakkuk iii, verrses 17 and 18". To hear a Church of Scotland minister lovingly giving out a Paraphrase or a Metrical Psalm is to be transported back a century or more, to a time when the Scottish hymnary consisted of five hymns only, and the congregational singing mainly comprised *The Psalms of David in Metre* and sixty-seven *Paraphrases of Several Passages of Sacred Scripture*.

Literary purists today may not think very much of these metrical versions of Biblical passages; and it must be confessed that in many places the translators have been far from inspired in their attempts to squeeze the Authorized Version into Common Metre. But the result is almost always eminently *singable*, particularly when set to one of the grand old tunes of the eighteenth century or earlier. And here and there (as in "I to the hills will lift mine eyes, From whence doth come mine aid", or "Now Israel may say, and that truly, If that the Lord has not our cause maintain'd") a note of divine simplicity is struck which is unforgettable.

And so it was on this occasion with "Habakkuk iii. verrses 17 and 18". Even though the harvest may fail, the prophet is saying, and even though the herds may die, "yet will I rejoice in the Lord: I will joy in the God of my salvation". And on that Sunday night, to the tune *Bishopthorpe*, the unknown author of the Thirty-Second Paraphrase rose to the occasion with the final verse:

> God is the treasure of my soul,
> the source of lasting joy;
> A joy which want shall not impair,
> nor death itself destroy.

★

School started again last week, and the house is strangely quiet between 8.56 and 3.45. David has graduated from county nursery school to county infants school, and the move is symbolized by an enormous school cap, which comes down over his ears like a candle-snuffer. When he came home on the first day, he approved comprehensively of the new school, the equipment, the teachers, the dinner, the plumbing: but with one reservation, "D'you know, *I didn't learn to read*".

THE AUTOMOTIVE CULTURE

By Stephen H. Fritchman

(An American minister, in this criticism of a machine culture—taken from an address—is exhibiting the same culture wherever it can be found.)

IT is highly possible that our children, as they come to maturity, will cut some of these knots we have tied in our lives. I meet many young people who seem resolved to stay free of the cluttered life, the gadget-centred life, the furiously-paced life of trying to go everywhere for the sake of being in motion. The Beat generation are issuing a quiet declaration of independence from the stereotypes patterned on Madison Avenue, and I say hurrah! Keeping up with the Joneses has a law of diminishing returns operating upon it. Trying to solve every social and political problem often ends in frustration rather than victory. The democracy we are working for is not a mechanism alone, it is a way of living that satisfies. If we are entrapped in the mechanics of survival, we have little reason to survive, hence the unconscious turning today to tranquillizers, and even lethal doses of sedatives.

Your minister was once a college teacher and then for thirty years a parish minister and for a five-year stretch an editor. For all of the secondary tasks that engulf a teacher, an editor or a minister, the primary concern is the growth and maturing of the human spirit. The development of sensitivity to beauty, to human affections, to intellectual adventures, to collective aspirations, this is the teacher's or preacher's abiding motivation. And it is just here that I see our American society in gravest jeopardy. We started our American dream with vast plans for public education of every child, for political parties for every citizen, for an economic order that would make all secure, rather than a few, rich. Much has happened along the way in these past 200 years. The ends have been corrupted, the idealism drained off, the people seduced. The money mind and the military mind have formed a cabal which threatens the completion of the earlier dream. The highway culture is but a symbol of that corruption: the broad concrete strip takes you faster to the air-conditioned department store, and it is always there as a rapid transit for half-tracks and troop carriers when the bugle blows the call to battle. Few ask where is Socrates, where is Confucius amid the exhaust fumes.

★

Lewis Mumford in his little book, "The Transformations of Man", has commented with considerable subtlety on the new nomad in our motorized world. The picture of mankind has been greatly altered by the swift plane, the jet fuel-injected carburatored automobile, the air-conditioned bus, the giant ocean liners. Distances have been expanded, but human relations diminished. We live second-hand. We make things for people whom we never see. We have transactions with people whom we know only by correspondence or telephone. We have lost the direct I-and-thou relationship. This is a primary human value by-passed in a freeway culture. It can be recovered if we want it to be recovered, though not easily, or without sacrifice of some of our boasted material achievements. Without intimate personal relationships men become things, human nonentities. Children and adults both need the reassuring presence of a visible community, a home, a circle of friends, a neighbourhood of folk we know and enjoy, where there is more than tolerance, where there is love and understanding and enthusiasm for each others' gifts and qualities.

Our modern apartment house city, our surried rows of tract homes, our urbanized developments, are hostile to such solidarity and continuity. Our work schedules and our compulsive leisure time patterns of second-hand entertainments also militate against the I-and-thou relationship so essential to human maturity and happiness. From this lost intimacy flow our migration from city to city, our hope of panaceas in the divorce court and the new partner in the marriage bond. I am not pleading for some archaic, outmoded pattern of communal life from earlier civilizations, East or West. I am not cursing the machine and the highway built better than the Romans ever dreamed. I am saying that the fundamental human satisfactions can be destroyed by these tools of ours unless we take thought. Political intelligence, psychological skill, infinite tact, great patience and some very clear theory of what we want most can help us transform the anarchies of today into sanities of tomorrow. New community patterns are being tried in workers' groups in France, in the kibbutzim of Israel, in some rural resettlement in parts of the United States.

One reason I resent the cold war today is the paralysis it creates in long-range thinking such as this address today requires. It takes a tremendous "tour de force" to by-pass John Foster Dulles and his insistence that we teeter daily on the brink of oblivion. A nation obsessed with fears of hourly attack from Soviet missiles can hardly think about the I-and-thou relationship of parent and child or neighbour and neighbour, yet this item on the agenda is long overdue for consideration and should have top clearance.

I can understand why some members of our Unitarian churches over the years have exiled themselves from the United States. I do not believe America will forever want to subpoena teachers who read Ralph Waldo Emerson to their students, will not forever want to jail industrialists who agitate for world peace. The by-passed virtues are the human virtues, the virtues of the curious mind, the loving heart, the observant eye, the listening ear. It is not enough to have highways that lead to art galleries and theatres and halls of music; we must have people with a desire to enjoy them and time to go to them, and budgets that put art and drama and symphonies before guided missiles, before battalions of F.B.I. agents, before a Pentagon larger in its scope of operations than General Motors. I am pleading today for something extremely old fashioned, yet by paradox the next step in a humane civilization: preoccupation with the problems of peaceful citizens, problems of personal integrity, growth and freedom. I would propose a moratorium on salesmanship and new models long enough to give the real necessities to everyone on earth, with a few dividends of human understanding, a few extra hours to think out loud, a bonus payment of a guiltless day with William Blake or Johann Sebastian Bach. I would like a trial period of closing the freeways for 24 hours, and asking 160 million people to grapple with a thought. We might usher in the millenium.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

The Communion Service

SIR,—John Rowland has my sympathetic agreement in the view he has expressed concerning the Sacrament of Holy Communion. Surely the nub of the matter is this. Every Communion Service in every denomination — whether it be called "Lord's Supper", "Holy Communion", "Eucharist", or "Mass"—always emphasizes in dogmatic statement the *atoning* sacrifice of Jesus on the cross. To illustrate I quote from the Communion Consecration Prayer as it is contained in the Anglican "Book of Common Prayer". "Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world".

This view, as I have said, is common to all the Communion Services in all the Churches—added to which the so-called "Free Churches" usually imply in their words of "invitation" that participation in the service shows a very special "love for our Lord Jesus Christ". This whole outlook and set-up is repugnant to me, and I should have thought would be equally repugnant to all Liberal Christians.—Yours,

Worthing. *Malcolm Rutt.*

SIR,—I was, of course, aware that my letter on this subject, published in your issue of August 30, would not command anything like universal assent, and I have not therefore been surprised by the reactions of the Rev. Irvin Hodgson and Miss Lindsay. I seem, however, to have inadvertently given two false impressions of my point of view on the matter, and I should like to have the opportunity of correcting these.

(1) I said that there are two strains of thought in the Unitarian Movement—the rational and the mystical; by this I did not mean to imply that there should not be some emotion behind our services and our other functions—but I meant that a deliberate cultivation of the irrational would alienate at any rate some of our supporters. Mr. Hodgson speaks of a religion which is "coldly logical and entirely rational, without any trace of warmth or feeling". This, of course, I did not intend to advocate.

(2) Miss Lindsay suggests that we should be not merely in revolt against orthodoxy, but completely free from it. Again, I agree, but I am quite sure that if there come into the fellowship of our Churches some people who have felt the unreality and the limitation of orthodox bodies (there are many such people, as every Unitarian minister must know) they will not be encouraged to stay if they find us carrying on services which are, in their view, pale and colourless imitations of the kind of service that they have outgrown. This is the problem; and on the other side of the fence, there is the fact that those who have come into Unitarianism—as I did—from the sceptical side will be equally disturbed if they find that Unitarianism gives the impression of continuing the forms of sheerly orthodox services, slightly rationalized.

It may be that all this is part of the eternal argument between Theism and Humanism; but at the same time I do think it should be made quite clear that some of us would like to be considered as representing a religion for the twentieth century, a religion which is a natural religion that develops from a consideration of the universe, of man's place in it, and an acknowledgment of the mysterious powers behind it—something which can be based on grounds which are *not* irrational or purely emotional. That is what I tried to point out previously, and to that I still adhere.—Yours,

Brighton. *John Rowland.*

SIR,—Two comments on recent items—the first is in regard to correspondence about the communion service. Mr. Rowland is right in stressing the origins of the eucharist, sacrament, mass, etc., in the eating of the God, but it is possible, I think, to interpret the communion service of Lord's Supper, whatever it is called within Unitarianism, as a fellowship meal such as was common in Jewish thought and practice and it was natural for Jesus so to observe it. We have to be careful not to be confused with orthodox belief and practice which is why some are unhappy about the word "holy" when it prefixes the announcement of usage.

Mr. Lindsay refers to what he calls the self-conscious concern to be "unorthodox" as if it were a merit, etc., and then goes on to stress the distinctiveness of our message and ways of worship whilst having the right to incorporate other forms. It does look as though Mr. Lindsay himself is manifesting an anxiety not to be unorthodox though wanting to be so. In any case, the last sentence in his letter contains this contradiction.

I find the comments of "Simplicitas" at times strangely naive when they are not a little odd. He must have had very limited or peculiar experiences not to have discovered the great quality of human endurance and cross-bearing heroism in our churches among some of our people. Unlike Monica Baldwin and others, they are not capable of writing or do not wish to write books about it. It is not "we" Unitarians who have something to learn but, presumably, some of our ministers, or Simplicitas himself. One assumes he knows something of our past history, too, and the suffering of our forefathers?—Yours,

Glossop. *W. H. Cordell.*

"K.B.W."

SIR,—It is illegal for Europeans to buy land in Uganda. This seems to most people a sensible arrangement. Yet it follows from your leading article (September 13), that you do not approve. On what grounds (you must ask) has an African more right to make his home in Uganda than an Englishman? Should Uganda be allowed to prevent certain members of the Commonwealth from buying land, and thereby create first-class and second-class citizens?

Personally, I do not see how I can claim a right to go and live wherever I please. I do not see how such a self-assertive claim could be founded on religious principles, nor do I see why others should be morally bound to grant such a claim if I were to make it.—Yours,

Oxford. *John R. Baker.*

[Contributor" writes: "The citing of Uganda's policy does not answer my question, 'On what grounds has a white Englishman more right to live here than a Jamaican?' On what religious principles would one physically confine a fellow citizen to squalor and unemployment?"—Editor.]

"Simplicitas"

SIR,—The article "From My Journal" by "Simplicitas" spoils the high standard of *The Inquirer* for me. A few weeks ago he criticized his fellow-men for the way they spent their holidays. This week the women of the "Sewing Circle" are in hot water for discussing their ailments. His patronizing manner and forced humour make me wonder if other readers feel as I do.—Yours,

Hampstead. *Ruth Phillips.*

THE CALENDAR OF THE CHURCHES

SUNDAY, SEPTEMBER 21, 1958

ABERDEEN, Unitarian Church, Huntly Street, 11 and 6. Rev. W. B. Tavener
ABERYSTWYTH, New Street Meeting House, 11. Rev. J. Ceiran Davies
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30. Rev. Arthur W. Vallance
ASHFORTH, Unitarian Church, Knowsley Road, 11.15 and 3. Rev. R. Gill
ASPLEY, Unitarian Chapel, Misbourne Road, 6.30. Supply
BATH, Trim Street Chapel, Unitarian, 6.30. Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7. Dr. A. L. Armour
BELFAST, First Church, Rosemary Street, 11.30 and 7. Dr. R. J. McLachlan
BIDDULPH GRANGE (nr. Stoke-on-Trent), Unitarian Church, 11. Rev. W. Wadsworth
BILLINGHURST, Free Church, High Street, 11. Mr. G. E. Prentice
BIRKENHEAD, Unitarian Church, Conway Street, 11. Rev. Maurice Jourdain
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30. Dr. Montague Rowe
BIRMINGHAM, Wycombe Road Church, and Hurst Street Mission, Small Heath, 6.30. Mr. E. E. Lewis
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30. Mr. R. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30. Mr. Frank Lowe
BOLTON, Bank Street, 2.30. Sunday School, 10.30 and 6.30. Rev. E. Shirvell Price
BOLTON, Unity Church, Deane Road, 10.30 and 6.30. Rev. Arthur J. Lloyd
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30. Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11. Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 2.15, S.S. Service, 6.30. Dr. J. J. Kinsella
BRADFORD, Town Hall Square, 10.45 and 6.30. Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampier Street, 3. Sunday School, 6.30. Supply
BRIGHOUSE, Unitarian Chapel, 11 and 6.30. Rev. G. Eastwood Jones
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30. Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30. Rev. A. H. Bertram
BRISTOL, Oakfield Road, 11. Rev. A. H. Bertram, 6.30. Mr. R. L. Nicholson
BURNLEY, Unitarian Church, Trafalgar Street, 3. Rev. T. Hallsworth
BURY, Bank Street, 11. Rev. F. M. Ryde, 6.30. Rev. D. C. Dun
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6. Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 3.30 (Welsh) and 6.30. Rev. Rhys Jones
CHATHAM, The Church of the Great Commission, Heywood Hill, 3. Mrs. Joan Hyde
CHELTENHAM, Rayddiff Unitarian Church, Royal Well, 3. Sunday School, 6.30. Rev. John Bright
CHESTER, Matthew Henry's Chapel, Trinity Street, 11. Mr. P. T. Adams, 6.30. Rev. L. A. Grebill
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30. Rev. Ernest Shaw
CHICHESTER, Chapel, Adhurst, 10.45 and 6.30. Rev. Kenneth Twiss
COVENTRY, Great Meeting House, Hales Street, 11 and 6.30. Rev. E. H. Morgan
CREWE, Free Christian Church, Beech Street, 6.30. Supply
CRYSTAL PALACE, Unitarian Church, Hermitage Street, 11 and 6.30. Mrs. M. R. Dickin
CUPTON, Free Christian Church, Wellesley Road, 11. Rev. J. P. Cobb
DARTON, Wilton Street Chapel, 11. Children's Chapel, 6.30. Rev. F. Cotton
DERBY, Prior Gate Unitarian Church, 6.30. Supply
DITCHLING, Old Meeting House, 10.45. Mr. John Wilson
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30. Rev. Ernest Pugh
DOVER, Adelaide Street, Unitarian Church, 11. Sunday School, 6.30. Rev. Philip C. Whitehead
DUBLIN, Stephen's Green, West, 11.30 and 7.30. Rev. E. Savage Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30. Rev. Bruce Forsaith
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30. Rev. S. P. Wadsworth
DUNDEE, Unitarian Church, 27 Cumberland Road, 11. Rev. S. E. Brown
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30. Supply
ELTHAM, George's Chapel, South Street, 6.30. Rev. Dr. F. D. Morris-Keeson
ERITH, Hyde Chapel, 11. Rev. J. H. Sutton, 6.30. Rev. Albert Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11. Rev. Jesse Carnegie
GLOSSOP, Pikelaw Street, 2. Sunday School, 10.45 and 6.30. Rev. W. H. Cornell
GRANTHAM, Barrow Street, 3. Rev. J. M. Quick
GREAT YARMOUTH, Old Meeting (Unitarian) Church, Middlegate Street, 3. Rev. H. N. Bacon
GUILDFORD, Ward Street Church, 11.15. Rev. B. Nolan Grant
HALE CHAPEL, Hale Barns, 10.45. Rev. G. J. Peacey, 6.30. Supply
HALIFAX, Northgate End, 10.45 and 6.30. Rev. J. S. Patrick
HARTLEY, Free Christian Church, South Yorkshire, 11 and 6.30. Rev. Dennison Hilton
HASLEMERE, Great Meeting, Petworth Road, 11 and 6. Supply
HASLINGDEN, Worsley Road, 6.30. Rev. J. Blanchard Hall
HASLINGDEN, Pilkington Street, 11. Rev. Alan Timmins
HEXHAM, Park Street Church (Unitarian), 6.30. Supply
HIGH OF WYCH, Newport, High Street, 11 and 6.30. Rev. W. J. Carter
HINCKLEY, Market Place, Unitarian Church, 6.30. Rev. T. Worrall
HOLMFIRTH, New Meeting House, 11 and 6.30. Rev. Stuart W. Hill
KETTERING, South Street Chapel, 11. Rev. Alcott Smith, 6.30. Rev. J. H. Smith
LANCASTER, St. Nicholas Street Church, 6.30. Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30. Rev. R. L. Garland
LEICESTER, Nichols Road, 11. Junior Church, 6.30. Mr. C. V. Walker
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30. Rev. Leonard Mason
LEYCESTER, Semilong, Mon J. E. Lumley, Elmhurst, Guild Road, 11. —
LEWES, Westgate Chapel, 11.15. Rev. John Batty
LINCOLN, High Street, Unitarian Chapel, 6.30. Rev. H. W. Hammond
LIVERPOOL, Ancient Chapel of Toxteth, 11. Dr. P. N. Trowell, 6.30. Mr. A. S. Peterson
LIVERPOOL, Hope Free Church, 11. Rev. Norman Knowles
LIVERPOOL, Domestic Mission, Mill Street, 6.30. Rev. J. Rose Mounsey
LIVERPOOL, Gateacre Chapel, 11. Rev. W. Hill Watkins
LIVERPOOL, Hamilton Road, Egerton, 3. Sunday School, 6.30. Rev. Norman Knowles
LIVERPOOL, Hope Street, 6.30. Rev. C. A. Piepe
LIVERPOOL, Ullet Road, 11 and 6.30. Rev. E. E. Sharpe
LONDON, Ball Street, Edgware Road, 6. Rev. Wilfrid H. Lloyd
LONDON, Blackheath, Martin and Stratford Street Chapel, 6.30. Rev. John Kenty
LONDON, Brixton, Effra Road, 11. Mr. William Simmons
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30. Rev. Graham Short
LONDON, Forest Gate, Upton Lane, 6.30. Rev. T. E. Davies
LONDON, Golders Green, Hoop Lane, 11. Rev. F. Hankinson, 6.30. Rev. Charles Bartlett
LONDON, Hackney, New Gravel Pit Church, Clapton Place, 6.30. Rev. Ralph E. Gentle (Dr. 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11. Rev. Dennis P. May
LONDON, Highgate Hill Unitarian Church, 11. Rev. Charles Bartlett
LONDON, Ilford High Road, 11. Rev. T. E. Davies, 6.30. Miss E. M. Bowden
LONDON, Islington, Upper Street, Penton Rise, 6.30. Rev. A. V. Pite
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11. Rev. A. V. Pite
LONDON, Lewisham Unitarian Church, High Street, 11. Rev. T. E. Jones
LONDON, Leytonstone, Low Bridge Road, Harrow Green, 6.30. Rev. A. Peacock
LONDON, Mansfield Street Church, Rutland Gate, 6.30. Miss L. M. Shannon
LONDON, Richmond New Church, Ormond Road, 11. Rev. Wilfrid H. Lloyd
LONDON, Stoke Newington, Unitarian Church, 11.30. Children's Church, 6.30. Rev. F. Hankinson
LONDON, Wandsworth Unitarian Church, East Hill, 11. Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6. Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30. Rev. G. J. Cheyne
LYTHAM ST. ANNES (Ansdell), Channing Road, 11. Rev. W. A. M. Hellaby
MACCLESFIELD, King Edward Street, 10.45 and 6.30. Supply
MARSDEN, Unitarian Church, Market Buildings, 6.30. Mrs. Muriel Heyon
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 2.45 and 6.30. Rev. K. Wright
MANCHESTER, Cross Street Chapel, 10.45 and 6.30. Dr. R. W. Weeks
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30. Rev. Maurice Bowden
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30. Rev. S. R. Butler
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30. Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30. Rev. Stanley Morfee
MANCHESTER, Rusholme Street Mission, 6.30. Rev. R. L. Hopson
MANCHESTER, Stand Chapel, Whitefield (September 28), 10.45 and 6.30. Rev. W. H. Cornell
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11. Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30. Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30. Rev. Kenneth Sidebatt
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30. Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 3.15. Supply
MIDDLETON-IN-TEESDALE, 3 and Newton Aycliffe, 6.30. Rev. C. G. Tozer
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30. Rev. John Brown
NEWCHURCH (Rossendale), Bethlehem Unitarian Church. No service.
NORTHAMPTON, Kettering Road Church, 6.30. Miss N. Patenall
NORWICH, Octagon Chapel, Colegate, 11. Rev. J. A. Kingsbury
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30. Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30. Rev. Harold A. Ogle
OLDHAM, Lord Street Chapel, 10.45 and 6.30. Student
OSWALDTWISTLE, Manchester College Chapel, 11.30. No Service
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6. Rev. I. Hallsworth
PAKE LANE CHAPEL, near Wigan, 11 and 6.30. Rev. Gordon L. Clarke
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30. Rev. F. H. Kimbley
POOLE, Unitarian Church, Hill Street, 11. Junior Church, 6.30. Rev. J. W. Drapkin
PORTSMOUTH, John Pounds Memorial Church, High Street, 11. Junior Church, 6.30. Mr. J. R. Stevenson
PRESTON, Unitarian Chapel, Church Street, 6.30. Rev. W. A. M. Hellaby
RINGWOOD, Hants., The Meeting House, 11. Rev. Francis Tebby
RIPPONDEN Chapel, Nr. Sowerby, Leeds, 3. Rev. R. I. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6. Rev. F. W. Bird
ROTHERHAM, Church of Our Father, 10.45 and 6.30. Rev. E. Phillips
SALE, Atkinson Road, 11. Rev. Joyce Hazlehurst
SCARBOROUGH, Unitarian Church, Westborough, 6.30. Rev. G. W. Parkinson
SHEFFIELD (Attercliffe), 6.30. Mr. J. Fairhurst
SHEFFIELD, Fulwood Old Chapel, 11. Rev. F. Sowerby
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30. Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 11 and 6.30. Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 11 and 6.30. Supply
SOUTHPORT, Old Meeting, Unitarian, High Street, 11 and 6.30. Rev. J. J. Hinds
SOUTHAMPTON, Church of the Saviour, London Road, 6.30. Mr. David L. Edgar
SOUTHEND-ON-SEA, Darnley Road, 6.30. Mr. J. Hallam
SOUTHPORT, Portland Street Church, 11 and 6.30. Rev. T. J. Jones
SPALDING, Unitarian Church, St. Peter's Gate, 10.30 and 6.30. Supply
ST. HELENS, Corporation Street, 6.30. Dr. P. N. Trowell
STOCKTON-ON-TEES, Wellington Street, 6.30. Rev. A. D. Williams (also 11, 2nd Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11. Rev. C. Shannon
SWANSEA, Unitarian Church, High Street, 6.30. Rev. B. Vesey (also 11, First Sunday in the month)
SWANSEA, Pentrefelin Free Christian Meeting House, 11. Rev. B. Vesey
SWINTON, Parkbrook Hall Road, 2.30 and 6.30. Rev. J. R. Blackburn
TAUNTON, Mary St. Chapel, 11. Supply
TEWKESBURY, Old Meeting House, Ashchurch Road, 6.30. Rev. G. Kenney
TODMORDEN, Unitarian Church, 10.45, 2.15 and 6. Rev. Alec L. Fenton
TORQUAY, Unity Church, Morningdale Road, 11 and 6.30. Rev. Charles Easton
TROWBRIDGE, Conigre Unitarian Church, 11. Rev. S. Spencer
WADDINGTON, Cairo Street, 10.30 and 6.30. Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11. Rev. L. A. Grebill, 6.30. Mr. E. E. Lloyd
WALSALL, Unitarian Free Church, Stafford Street, 11. Rev. R. J. Wallington, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11. Children's Church, 6.15. Rev. R. J. Wallington
WEST KIRBY, Brookfield Gardens, 11. Rev. Maurice Jourdain (also 6.30, first Sunday in the month)
WHITBY, Flowergate, 6. Mr. F. E. Strickland
WILMSLOW, Dean Row, 10.45. Rev. A. B. Dowdeswell. Styal, 6.30. Rev. A. B. Dowdeswell
YORK, St. Saviourgate Chapel, 6.30 Mr. R. H. Tarry.

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7. Rev. Colin Gunner
Melbourne, Unitarian Church, Collins Street, C.1.: Unitarian Half-Hour Broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. Smith
Perth, Western Australia, Unitarian Free Christian Fellowship. Rev. R. H. Pierce-Jones, 112 Duke Street, Southern Cross, West Australia
Sydney, New South Wales, Unitarian Church, 13 Pounds Street (off College St.), 7.15. Rev. B. W. Bowman, Manse Telephone LA 2321
Unitarian Fellowship of Australasia, 1 Giles Alley, Melbourne, C.1. Minister: Rev. W. Bowman. Meetings as advertised.
Bendigo Community Church, Arthur Road, Strathfieldsaye (Vic.) 3.5, weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bowman

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11. Rev. Austen Cockrell
Toronto, First Unitarian Church, 175 S. Clair Avenue West, 11. Rev. W. P. Jones
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Trafalgar Avenue West, 11. Rev. A. F. Hussey

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7. Mr. M. J. Wynn
Wellington, Service suspended — Enquiries — Mrs. Warren, Tel. 45-372

SOUTH AFRICA

Cape Town, Rose Street, 11, Sunday School, 3, Service, Rev. Maurice C. Barnes

CORRESPONDENCE—*(Continued)*

"The Vexation of Thinking"

SIR,—A. Phillip Hewett, in his article under the above heading, has challenged us as to the quality of our thinking. I am grateful to him.

The philosopher Descartes wrote: "I think, therefore I am". And centuries before him the wise man (perhaps there were more than one) who gave us the Book of Proverbs in the Old Testament left us this: "As a man thinketh in his heart, so is he". The tremendous importance of our right thinking about ourselves. The tremendous influence of our right thinking about other people.

Our right thinking about ourselves must surely be based foursquare on the scientific fact that life is a unity, and that, therefore, at the very centre of our individual personalities is the "Inner Light"—the indwelling spirit of God—a powerhouse generating creative love. But this power of creative love within can only be released to do its work in the world through the channel of our right thinking about others—the realization that *every other human being* is in possession of this same indwelling spirit of God. And then along the beam of the Inner Light will be flashed the tremendous experiment described by the great St. Augustine, "One loving heart sets another on fire".

And here I find myself standing with Mr. Hewett when he writes: "If it comes to a choice between a cloistered speculation about the ultimate ends in the universe and living concern for human beings, can there be any doubt as to where our first duty lies, whatever label we may or may not give ourselves?" Well—I'll risk a label and call myself a *Christian Humanist*. And for this reason.

Jesus described his fellow human beings as "children of your Heavenly Father"; and his thinking was of such a superb quality that men and women instinctively knew when they were within the orbit of its influence. A simple country woman said of him: "If I may but touch the hem of his garment, I shall be whole". And a stern officer of the Roman Occupying Army said to him: "Speak the word only, and my servant shall be healed". Two people completely unlike each other, yet each of them recognizing and acknowledging the absolute authority of the Inner Light—the indwelling spirit of God—the healing power of *right thinking*.

—Yours,

Worthing. *Malcolm Rutt*

THE LINDSEY PRESS

HYMNS OF PRAISE

for Harvest and other Seasonal Occasions

The hymns on this eight-page hymn-sheet are in four sections as follows:

1. General (seven hymns)
2. Times and Seasons (six hymns)
3. Flower Services (six hymns)
4. Harvest Thanksgiving (eight hymns)

12/6 per 100, by post 14/-

Other hymn-sheets available for special Services are:

SELECTED HYMNS (from Hymns of Worship)

HYMNS FOR SPECIAL OCCASIONS

CHRISTMAS HYMNS AND CAROLS

HYMNS FOR FESTIVALS AND ANNIVERSARIES

Send for specimens of any of the above

THE LINDSEY PRESS

15 GORDON SQUARE, LONDON, W.C.1

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 3s. 10d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL.: EUS. 7334 Telegrams: EUS. 2812

Good News

Readers will be glad to know that Mr. Ronald P. Jones, whose serious accident was reported last month, is now making steady progress towards recovery.

News Review

Unitarian Holiday Fellowship, 1958.—The "Unitarian Innocents Abroad", organized and led by the Rev. and Mrs. G. W. Parkinson this year, visited the French Riviera, German and Italian Switzerland, Italy, Norway, Denmark, and Sweden. There were four parties, consisting of ninety-four people, drawn from twenty-seven Unitarian churches, scattered over four countries.

So, once again, old holiday friendships were renewed, new friendships were forged, and rich fellowship experienced, on the warm shores of the Mediterranean, where the air is full of the scent of orange and lemon groves, amid the peace and strange, wild beauty of a Norwegian fjord, among the towering, snow-capped Swiss Alps, on the waters of lovely Lake Lugano, wandering along the colourful streets of quaint Italian villages and breathing in the quiet, friendly, democratic spirit of Scandinavia.

The highlight this summer was undoubtedly the tour to Denmark—an entirely new venture, which was ably organized and guided by Mrs. G. W. Parkinson. After an intriguing two days spent at Odense, the picturesque birthplace of Hans Andersen, and a brief visit to the beautiful Swedish town of Malmo, the party enjoyed the hospitality of "wonderful, wonderful Copenhagen", and certainly found it to be one of Europe's gayest and most friendly capitals. Indeed, the hospitality offered at the famous Unitarian Church (the only one in Scandinavia) was overwhelming, beginning with the gracious welcome from Miss Kierkegaard, who conducted the Sunday morning service, and followed in the afternoon by a special tea party, held in honour of the visit of the British Unitarians, over which the buoyant and kindly Pastor Thorwald Kierkegaard and his charming wife presided. Although he had just returned from the Chicago I.A.R.F. Congress, and must have been inundated with an accumulation of work, the Pastor found time to deliver, in English, a revealing and informative talk on "Hans Andersen, the Unitarian", which both fascinated and inspired everyone present. But Copenhagen Unitarian hospitality was not complete until its versatile minister assumed the role of guide and interpreter to the party the following day.

Despite one rough channel crossing, rumours of a lost handbag and passport, and a breathless leader arriving at Victoria Station long overdue owing to the breakdown of his "non-stop" train to London, Unitarian faith and optimism prevailed, mountains were turned into molehills, and all the "Unitarian Innocents" returned home with rich and happy memories of a holiday with a difference.

ENJOY YOUR LATE HOLIDAY at Normanhurst, the small, congenial Hotel for friendly people. Usually many sunny October days in this noted South Coast resort. 7/9½ gns., including full board, early tea, coffee, baths and heated bedroom (central heating everywhere) in cool weather. No gratuities. Twin beds; h. and c.; Slumberlands. Facing full South in fine position on 3 mile Promenade. Near Sun-Lounge (orchestra). Recommended by Unitarians. Illustrated brochures free on request. NORMANHURST PRIVATE HOTEL, Sea-front, ST. LEONARDS, Sussex. Telephone: Hastings 4784.

Many Unitarians have been or are vegetarians. Information on this way of living, free from slaughter and its associations, gladly sent to others interested. Free literature on request from Secretary, London Vegetarian Society, 53 Marloes Road, Kensington, London, W.8.

Wanted: "Nonconformist Church Architecture", by Ronald P. Jones. Grateful for loan or purchase. Reply Box Y, *The Inquirer*.

ADVERTISEMENT RATES

Births, Marriages, Deaths, Changes of Address
2 lines, 6s. 6d. minimum. Each additional line, 2s. 6d.

Miscellaneous — Prepaid
4d. per word, minimum 6s.

W. Heffer & Sons Press Organization Limited,
Kingsley House, 115, Hills Road, Cambridge.
Telephone: Cherry 6752

Display Rates on Application Special Terms for a Series

Printed by Wightmans and Sons Ltd., Queen Road, Bradford-on-Ayr and Published by The Inquirer Publications Co. Ltd., at the Registered Office, 14 Gordon Square, W.C.1.—Thursday (Weekly) Sept. 18, 1958